truths and we are not bound to accept them as the
whole or the fundamental truth either of self or of
Nature. Prakriti presents itself as an inconscient
Energy in the material world, but, as the scale of
consciousness rises, she reveals herself more and more
as a conscious force and we perceive that even her
inconscience concealed a secret consciousness; so too
conscious being is many in its individual souls, but
in its self we can experience it as one in all and
one in its own essential existence. Moreover, the
experience of soul and Nature as dual is true, but
the experience of their unity has also its validity.
If Nature or Energy is able to impose its forms and
workings on Being, it can only be because it is.
Nature or Energy of Being and so the Being can^
accept them as its own; if the Being can become
lord of Nature, it must be because it is its own
Nature which it had passively watched doing its.
work, but can control and master; even in its.
passivity its consent is necessary to the action of
Prakriti and this relation shows sufficiently that the
two are not alien to each other. The duality is a
position taken up, a double status accepted for the
operations of the self-manifestation of the being; but

there is no eternal and fundamental separateness.
and dualism of Being and its Consciousness-Force..
of the Soul and Nature.

It is the Reality, the Self, that takes the position-
of the Conscious Being regarding and accepting or-
ruling the works of its own Nature. An apparent
duality is created in order that there may be a free